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he does not believe that studies in spiritism have as yet afforded any positive evidence for or against. And yet just here is the whole difficulty. The very assumption that immortality may conceivably be tested by the canons of science is to make a serious methodological confusion. Should we not distinguish between facts of description and those of appreciation? The belief in God and immortality is a symbol of certain values, or meanings, which life has for certain people, and no amount of advance in scientific research can possibly transfer these beliefs from the world of values to that of scientific description.

The discussion of the place of intellect, imagination, knowledge, emotion, and will in religion is based upon the metaphysics of Professor Ladd, and is decidedly philosophy rather than psychology. To one who does not adhere to this philosophy the exposition here offered does not seem to be particularly illuminating or suggestive.

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JOURNALS AND NEW BOOKS

MIND. April, 1909. *Solipsism* (pp. 169-183): F. C. S. SCHILLER. - Purely theoretic philosophy has real difficulty with solipsism. Philosophy which insists that theoretic doctrines must be capable of application to practise has an advantage in this respect. "A solipsism, it will say, which must in practice recognize other minds and makes no practical difference in the solipsist's behavior, does not logically differ from the view it simulates in practice." *Professor Laurie's Natural Realism* (pp. 184-207): J. B. BAILLIE. - A criticism of volume II. of Professor Baillie's "Synthetica." According to Professor Laurie, "The absolute . . . is the ultimate object of our knowledge all along the line of experience." In Professor Laurie's theory, evil finds its possibility in the fact of negation. But negation *per se* is not necessarily evil or source of evil. Evil only appears where negation remains as a constant irremovable factor in the process of individuality. Professor Laurie's arguments must rest finally on his thesis of the unity and continuity of being. Immortality is a case of continuity. *On Certain Objections to Psychology* (pp. 208-230): T. LOVEDAY. - The scientific independence of psychology is not yet recognized. Psychologists are accused not so much of being as of failing to be metaphysicians. Most criticism of psychology is not from the psychological, but from the metaphysical point of view. *Reflective Judgment - The Highwater Mark in the Critical Philosophy* (pp. 231-243): R. A. C. MACMILLAN. - A study of the motives and meaning of Kant's Critique of Judgment. "If it be the case, as Kant suggests, that the original function of the mind is the Spontaneous, if Productive is the condition of Reproductive Imagination . . . then it must lie in the power of this original function to maintain a distinct realm for itself. The sphere where representations rebecome what they have been from the beginning,

viz., creations of feeling, is the sphere of the *Æsthetic*." *Discussions: Mr. Rashdall's Defence of Personal Idealism* (pp. 244-351): JOHN WATSON. - A reply to Mr. Rashdall's discussion in *Mind* for January. *Mr. Haldane on Hegel's Continuity and Cantorian Philosophy* (pp. 252-254): R. A. P. ROGERS. - A comment on Mr. Haldane's article "The Logical Foundations of Mathematics." Hegel and Dedekind use the term "continuity" in different senses that present comparison. It is wrong to deny epistemological and metaphysical significance to the Cantor-Dedekind conceptions. *Critical Notices: W. Mitchel, Structure and Growth of the Mind*: R. F. A. HOERNLE. R. Adamson, *The Development of Greek Philosophy*: J. A. STEWART. J. Royce, *The Philosophy of Loyalty*: J. W. SCOTT. Max Wundt, *Geschichte der Griechischen Ethik*: A. E. TAYLOR. John Burnet, *Early Greek Philosophy*: JOHN I. BEARE. *New Books. Philosophical Periodicals. Notes.*

ARCHIV FÜR SYSTEMATISCHE PHILOSOPHIE. December, 1908. *Naives und wissenschaftliches Weltbild* (pp. 447-496): VITALIS NORSTRÖM. - A careful criticism of Mach and the empiricists who would absorb subject and form into content of knowledge. Logical satisfaction demands as a precondition to a scientific view of the universe an epistemological ego. Further, all views of the universe are relative, and the explanation of nature from personality as the center, is the highest and completest. *Altruismus und Gerechtigkeit* (pp. 497-514): GUSTAV TICHÝ. - Altruism can have no primary place or value in morality: this must be given to egoism on the one hand, as the passive factor; and to right or justice on the other, as the active factor of ethical life. *Über die Formen des Denkens* (pp. 515-530): EMIL RAFF. - The two fundamental forms of thought are intuition and abstraction: the former conditions the conception of space; the latter, the conception of time. The dependency of thought on its own forms prevents any knowledge of the ego. *Prolegomena* (pp. 531-546): GEORG WENDEL. - The philosophical system of the future can not be founded on the mathematical and natural sciences, but must be founded on experience as a whole, of which natural science is only a part. Such a road to philosophy as the sciences furnish could lead only to disaster, for the methods of philosophy and experimental science are very different. *Jahresbericht über die Literatur zur Metaphysik* (pp. 547-566): DAVID KOIGEN. *Die neuesten Erscheinungen auf dem Gebiete der systematischen Philosophie. Systematische Abhandlungen in den Zeitschriften. Eingegangene Bücher.*

REVUE PHILOSOPHIQUE. April, 1909. *La pensée mathématique: son rôle dans l'histoire des idées* (pp. 337-351): G. MILHAUD. - Mathematical thought has always captivated the imagination of philosophers (1) because it presents a spontaneity of impulse, and (2) because knowledge of the physical world is always implied by the use of the symbols it creates. *La philosophie de R. Eucken* (pp. 352-373): J. BENRUBI. An expository study of Eucken's philosophy with a brief account of his career and characteristics as a teacher. *La conscience affective* (pp. 374-399): TH. RIBOT. - The affective consciousness is the consciousness of the

vital energies of the individual. It manifests itself as one of the forces of nature. *Revue Critique*. *La sociologie de G. Simmel*: G. PALANTE. *Analyses et comptes rendus*. Dwelshauvers, *La synthèse mentale*: FR. PAULHAN. Caird, *Philosophie sociale et religion d'August Comte*: H. ROBET. Sarolea, *Cardinal Newman*: L. ARRÉAT. Revel, *Vers la fraternité des religions*: L. ARRÉAT. Titchener, *Lectures on elementary Psychology of Feeling and Attention*: TH. RIBOT. E. de Cyon, *Das Ohr-labyrinth, als Organ der mathematischen Sinne für Raum und Zeit*: DR. JANELEVITCH. Baumann, *Le cœur humain et les lois de la psychologie positive*: FR. PAULHAN. Aslan, *L'expérience et L'invention en morale*: FR. PAULHAN. J. de Lanessan, *La morale naturelle*: G. L. DUPRAT. Del Vecchio, *Il concetto della natura e il principio del diritto*: DR. JANKELEVITCH. *Revue des périodiques étrangers*.

Garman, Charles Edward. *Letters, Lectures, and Addresses*. Prepared with the cooperation of the Class of 1884 of Amherst College by Eliza Miner Garman. Boston and New York: Houghton Mifflin Company. 1909. Pp. xiii + 616. \$3.00 net.

Dugage, Henry Roulleaux. *Théorie des principes de l'absolu*. Paris: Libraire Plon. 1909. Pp. 60.

NOTES AND NEWS

THE sixth international congress of psychology will open at Geneva on the third of August and continue until the seventh. The official programme has been issued under date of June 15 and can be had, together with full information about the congress, from the general secretary, Professor Edouard Claparède, Avenue de Champel 11, Geneva.

PROFESSOR GEORGE H. HOWISON has been made professor emeritus of philosophy at the University of California. Mr. George P. Adams has been promoted from instructor to assistant professor of philosophy, and Dr. De Witt Henry Parker (Harvard) has been appointed instructor in philosophy in the same institution.

AT Lehigh University Dr. Percy Hughes (Columbia) has been advanced from assistant professor of philosophy, psychology, and education to professor of philosophy and education and put in charge of the department.